+ 418.6
C55-35
no, 23

The Disciples' Pulpit

Library of the
PACIFIC UNITARIAN SCHOOL
FOR THE MINISTRY
Berkeley, California

SERMONS OF JAMES FREEMAN CLARKE

VOL. I DECEMBER NO. 11

TEMPERANCE EFFORTS AND TEMPERANCE METHODS

Published Monthly. Subscription price, 50 cents. Single numbers, 5 cents

BOSTON
GEO. H. ELLIS, 141 FRANKLIN STREET
1887

The Disciples' Pulpit.

Under this title there will be published once a month one of James Freeman Clarke's sermons. It is not proposed that the sermon published shall always be of most recent date; but the selection will be left to Dr. Clarke, and, so far as possible, special attention will be paid to the needs of the Post-office Missions.

The subscription price is fifty cents per year; single numbers, five cents. To Post-office Missions and others, for missionary work, three dollars per hundred.

Eleven numbers have been issued, and are now ready for delivery: —

I. The Mutual Obligations of Science and Religion.

II. From Faith to Faith.

III. A Happy New Year.

IV. The Ministry of the Letter, and the Ministry of the Spirit.

V. A Sermon on Scolding.

VI. Melchizedek and his Moral.

VII. "The Wrath of the Lamb."

VIII. Rejoice Evermore.

IX. Dorothea L. Dix.

X. Anarchy and Law.

XI. Temperance Efforts and Temperance Methods.

GEO. H. ELLIS, *Publisher*,

141 Franklin St., Boston.

Temperance Efforts and Temperance Methods.

"Temperate in all things."—1 CORINTHIANS ix. 25.

THE word which is translated "temperate" here and in other places means more than we usually understand by temperance. It means even more than self-denial. It is self-control and self-direction. It is keeping a constant supervision over one's self, and is thus equivalent to what we sometimes call character. It is not merely denying this or that wish or habit, not merely restraining one's self in one direction or another; but it is self-control in all things.

Since I last spoke to you on the subject of "Temperance," there has been formed in this society a Temperance Union, which to-day, after the service, will hold its meeting for the choice of officers during the ensuing year. This Union has requested me to address them and the congregation, this morning, on the best means of opposing intemperance in this community; and I gladly respond to their request.

The evils resulting from intemperance can scarcely be exaggerated. In this we all agree, though we may differ as to the best methods of opposing them. It would seem that at every period some particular evil becomes the most prominent, and all good people are called upon to unite in resisting it. At one time it was slavery, overthrown at last by the mighty force created by public opinion, and now so completely annihilated that all men, North and South alike, agree in thanking God that it has gone.

The great evil now which has taken the place of slavery as the chief danger in this country is intemperance; and it is evident that sooner or later it will be overcome by the union of those who are willing to give time, thought, and labor for the good of their brother man. It needs the power of Christianity, creating a sense of human brotherhood, to put an end to intemperance. As the tastes of the community are elevated, gross habits disappear. A higher universal education will lift society out of intemperate habits. But this is a slow and gradual process, and should be supplemented by direct efforts on behalf of those who are most exposed. Those who suffer the most are the laboring people who subsist on day wages. After working all day, perhaps in the cold and wet, on their way home they pass by splendidly lighted and warmed saloons, into which they are welcomed, where they can talk with each other, and stimulate the brain with liquor, and enjoy themselves for an hour or two.

Here habits of intemperance are formed; and the honest, industrious, and affectionate husband is gradually maddened into a brute, till he becomes the terror of his family. Now, this class of men seldom attend temperance meetings; they do not read your tracts; few of them join your abstinence societies. How are they to be reached? Only by providing better attractions, as coffee-houses and places of innocent amusement, where they can feel as much at home as in the saloon, and where they can come in just as they are. To this you must add direct missionary work, friendly intercourse between employers and employed, and such brotherly kindness as it is the object of the Associated Charities to cultivate.

Another class particularly exposed to temptation is that of boys and young men such as we see about the streets in groups, talking with each other. They have a foolish notion that there is something manly in using tobacco and liquor. For them, also, the saloons stand open with a perpetual invitation; and

from these young men and boys the great class of drunkards is recruited. The way to meet their danger is the same. Find something better for them to do, something more interesting than lounging in the streets and in the saloons. Some of them may become interested by such lectures on American history and biography as are given in the Old South Church. Others may be saved by the attractions of the Young Men's Union and the Christian Association. Athletic games, like foot-ball, base-ball, and contests in boat races, will be a great help to others; for he who strives for mastery in such conflicts must, as our text says, "be temperate in all things." Such athletic sports are not, as we sometimes suppose, a mere waste of time; for they teach self-restraint and self-control. It is important that parents and friends should take an interest in whatever interests young people, and endeavor to sympathize with their tastes and retain their confidence. So long as boys feel that they can talk with their parents about whatever interests them, they are safe.

The great temptation and danger, as we have seen, come from the saloon. The profits are so great in this business that unscrupulous persons engage in it in great numbers, and compete with each other on all the streets in offering temptations to those who are weak and easily led astray. Therefore, legislation is needed to restrict, within the smallest limits, this evil of saloons.

Unfortunately, on the question of legislation there has been a division of opinion among the friends of temperance, which has to a considerable extent neutralized their efforts. The conflict is between the prohibitionists and the supporters of a restrictive license law. The word "license" has an ugly sound in the ears of prohibitionists. They say: "What! license wrong doing! License a trade which brings misery to such multitudes! Never! We take our stand on a principle which is to forbid utterly all State complicity with what we regard as crime." Taking this position, some prohibitionists have even

opposed limiting the number of saloons, on the ground that any partial alleviation of the evil of liquor-selling would postpone its ultimate cure. In Boston, some temperance women went to the board which was proposing to reduce the number of drinking-places, and urged them not to do it. The Woman's Christian Temperance Union, in a recent convention at Nashville, passed a resolution advocating the abolition of the United States tax on alcoholic liquors and tobacco, because these render more difficult the passing of prohibitory laws.

But it is a universal law that, when you cheapen an article in general use, more people will use it. To take the tax from whiskey will make it cheaper; and so people will drink more, and more people will drink. If experience can be relied on, this is certain. But the end of all temperance action is to reduce the amount of drinking. Prohibition and restriction are merely means to that end. These good women, therefore, in their zeal for a particular method, are willing to sacrifice the end to the means.

Prohibition, so called, high license, local option,—all are methods of attaining an end. They are expedients, not principles. To call them principles does not make them so. The question between them is one of expediency. The one temperance principle is the duty of every one to do all he can to promote temperance. How it shall be done is a question of expediency.

To see that all modes of legal action on this question belong to the realm of expediency, consider this also, that every kind of law is a prohibitory law. What is called a license law is, in fact, partial prohibition. If no such law existed, every one could sell liquor, just as every one can sell provisions or dry goods or hardware. The license law prohibits all persons from selling who are not specially permitted. It prohibits these from selling to drunkards, to minors, after twelve at night, on the Lord's day, within four hundred feet of a school-house.

The word "license" does not express the true character of the law; for it is, from beginning to end, prohibition. State prohibition tries to prohibit the manufacture and sale of liquor through the entire State. Local option allows each town to prohibit within its own limits. High license puts so heavy a tax or fine on the sale of liquor that it virtually prohibits a large number of cheap saloons from selling at all. Finally, a so-called license law prohibits all persons from selling but a few, makes those few pay a tax, and restrains them in the ways above mentioned. There is, then, no question as to prohibition: every law prohibits. The question is whether it is wiser to try to prohibit through a whole State, and shut up at once all drinking-saloons, or to go on step by step. I think that Æsop's fable of the bundle of sticks applies here. It is not so easy to break the whole bundle as to take it stick by stick. I therefore prefer the form of prohibition which is called local option and high license, but I would continue to add restrictions till every saloon should be closed.

There are, then, actually on trial these two principal forms of prohibition. One is by a State law or a constitutional proviso, which forbids the manufacture and sale of liquor in every part of a particular State. Such is the law in Maine, Kansas, Iowa, and Rhode Island. In Kansas, it is sustained by public sentiment, and is said to work well. In Rhode Island, it worked well at first; but after a time the evils of liquor-selling reappeared. In Maine, it is a disputed question whether liquor is not largely sold in the cities. In Massachusetts, we had a State prohibitory law during about seven years; and during those years liquor-saloons were open all over Boston, with no pretence of enforcing the law. More persons were sentenced for crime during the last four years of the prohibitory law than during the first four years of the present local option law.

The other form of the prohibitory law is that of local option, attended with high license and restriction. Under this form of

prohibition, every town (or county in the West and South) can prohibit or not, as the majority decide. In Massachusetts, out of 348 cities and towns, 230 last year refused to grant licenses; and 112, including most of the cities, voted for license. Taking the State through, there was a majority of 11,258 for license. Under a State law, therefore, every town would have been compelled to grant licenses; while, under local option, 230 towns were able to prohibit all sale of liquor within their limits. This, to me, shows the advantage of local option prohibition over State prohibition. I would carry local option further, and enable each ward in a city to prohibit the sale of liquor within its limits. In some wards in Boston last Tuesday, there was thrown a large majority against license, as in Wards 1, 9, 11, 18, 21, and 24. Why should not the inhabitants of these wards have the power of excluding drinking-saloons from their limits?

Local option, with high license, is now adopted in several States; and this form of prohibition seems likely to close a large number of liquor saloons. Pennsylvania, Nebraska, Minnesota, Illinois, Michigan, Ohio, have all of them high license. In Illinois, the law puts a uniform license of $500 on each place where liquor is sold, but allows every town to increase the penalty; and in some towns it has been raised to $1,000, $1,500, and $2,000. Chicago, with a population of 450,000 inhabitants, had 3,800 saloons under the old law: now, with 700,000 inhabitants, it has a smaller number. In the State at large, the number has been reduced from 13,000 to 10,000.

In Minnesota, the high license law has reduced the number of saloons by about one-fourth. In Michigan, wholesale dealers are taxed $500, and retail dealers $300. This is connected with local option, and at present makes Michigan one of the most advanced States in the suppression of the liquor traffic.

In giving these statistics, I have wished to show that there is not, and ought not to be, any conflict between these different methods of restricting the evils of intemperance by law. They

are really the same in principle. Where restriction can be enforced throughout a State, there State prohibition is wise and good; where it cannot be enforced in the cities, local option is better, because it allows prohibition in the towns or counties of the State. In Kentucky, local option has put an end to liquor-selling in five-eighths of that whiskey-producing State. In West Virginia, local option has closed the liquor shops in forty out of fifty-four counties. It has operated in the same way in Georgia. Gov. Foraker, of Ohio, has recently said that the Dow law, with local option, has closed three thousand drinking places in that State.

In addressing you, my friends, members of the Temperance Union of this church, I hear you ask, "What can we do to promote temperance in Boston?" In answer, I would say: —

First. Be yourselves temperate, and temperate in all things. Learn and practise self-control and self-direction. Young men are very apt to drink liquor and use tobacco because others around them do so. This is losing control of themselves, and allowing others to control them. Does use of an intoxicating drink or of tobacco do a young person any good? Is it not wiser, safer, better, to abstain entirely from what you do not need, and what may lead you or others into dangerous habits, bad associations, and unnecessary expenses. Some among you may say, "We do not wish to tie ourselves by a pledge." If so, give no pledge to others, but pledge yourself to yourself to abstain from such a useless habit. Above all, avoid the drinking-saloon. Make it a rule, and tell your friends it is your rule, never to enter one. The misery and crime which the bar-room produces is reason enough for such a resolution.

Secondly. Aid every effort, and unite in all good endeavors to abate this evil. You may say that "the spirit and behavior of many temperance people are offensive. They are narrow, partisan, fooled by words which they mistake for principles. They sometimes sacrifice the end to the means." This may

occasionally be the case. But they are in earnest. They are doing something. Help them to do it more wisely. This is not a question of taste, but of duty. People who are thoroughly in earnest are very apt to be a little one-sided, narrow, or, if you please, fanatical. But the Lord uses such agents to move the world. Do not, then, oppose them, but endeavor to moderate them, and, as Paul did, to show, if you can, a more excellent way. Sympathize with all honest attempts to do good, but teach and practise temperance in all things.

Thirdly. Co-operate with all measures to give the working people better means of recreation than is furnished by the saloon. Encourage the coffee-house movement. There ought to be coffee-houses in all parts of the city, made as attractive as the drinking places. If there are whiskey palaces, let us have coffee palaces, too.

In summer, the Common and Public Garden are the great rivals of the saloon. Defend the Common from the constant attacks made on it by street-cars, and the attempts to cut off a piece of it here and there for business purposes. The Common is the summer resort of the working people. It belongs to them. I would not have it taken from them by public museums or even by revival preachers. Let these go somewhere else; but keep the Common as a quiet place for laboring people and their families, where they can get a little fresh air and the sight of green grass, instead of going to bar-rooms.

Fourthly. Sustain the efforts of the Society to promote Law and Order. This society has done more to enforce the restrictions of law than all other agencies. They are ready and able, so far as their means go, to compel the saloons to obey the laws; they have nearly broken up in Boston the sale of liquor to minors; they bring to punishment those who sell on Sunday; they watch the law officers, to see that they do not shelve the cases of liquor dealers. Such an agency is absolutely necessary to enforce the law. Help to sustain it.

Fifthly. Support the public schools, for education is the great support of temperance. As the culture of a community rises, the gross vices are weeded out. If you wish the country to be safe, support the common school. If you would prevent the disintegration of society into separate and hostile classes, support the common school. If you wish for intelligent and honest voters, if you desire good municipal government, support the common school. If you wish to lay the axe at the root of the tree of social evil, maintain, improve, and develop to the highest point the common school.

Lastly. Let us be temperate in all things. Abstinence is often necessary, temperance always. We must abstain from whatever wars against the soul; we must be temperate even in what is innocent and right. We must control ourselves by reason, conscience, and love; direct ourselves by judgment and the spirit of goodness. We must be temperate in speech; not violent, not extravagant, not carried away even by good impulses. We must be temperate in our shop, our home, our social hours, as ever in the eye of the great Task-master, approving ourselves as equally free from the extremes of boldness and timidity; mastering impulse, action, word, by a spirit of love, of faith, of self-denial, of good will. This makes the truly temperate man. He is like the well-tempered day, when the air is neither too hot nor cold; when all nature is serene and calm; when the sunshine warms all to life; when the deep blue vault above rests the eye and the heart, and Nature sings her gladdest song of praise.

We have been thinking of Whittier on his eightieth birthday, and thanking God for having spared him to us so long. He has been an illustrious example of a well-tempered man,—a man temperate in all things. He has been full of courage when courage was needed; never hiding his convictions; standing firm for the unpopular cause of truth and freedom. But his courage has been tempered by modesty, by sweetness of

disposition, by good will to all. A religious man, keeping quietly in the church where he was brought up, he is in the highest sense a liberal Christian, in union with good people in all churches or outside of them. Working for humanity, he has also given us strains of heavenly music, which have lifted our hearts into communion with the divine peace and love. A poet of nature, he is also a poet of the soul; waiting by the side of the Silent Sea for the muffled oar, and sure of one thing, that the mercy of God underlies both life and death, here and hereafter.

Extracts from a few of the Press Notices of Dr. Clarke's New Books.

VEXED QUESTIONS IN THEOLOGY:

A SERIES OF ESSAYS.

Cloth, 12mo. Price $1.00.

"They look at everything, of course, from the point of view of a Unitarian, and a rather liberal one at that. But it is pleasant to see how much there is in such a book that all Christians can indorse, and the spirit and style of these essays we are glad to commend."—*Congregationalist.*

"It shows a remarkable degree of scholarship and deep research."—*The Church Union.*

"There is winsomeness, sweetness, breadth of view, on every page. In greater degree than many Unitarian writers, he is able to place himself at the point of outlook held by the orthodox believer; and, in the main, the orthodox conception of New Testament truth is accurately and candidly stated."—*Christian Union.*

"No American writer has skilled himself more effectively in the art of studying vexed theological questions, and treating them candidly, than Dr. Clarke."—*Journal of Education.*

THE PROBLEM OF THE FOURTH GOSPEL:

THE QUESTION OF ITS ORIGIN STATED AND DISCUSSED.

Square 16mo. Price, Cloth, 50 cents; Paper, 25 cents.

"There is nothing keener and more unanswerable in the language on the subject than *The Authorship of the Fourth Gospel,** by the late lamented Ezra Abbot; and in the *Problem of the Fourth Gospel*, just published by James Freeman Clarke, we have a sober review of the entire discussion, which, brief as it is, could hardly be better."—*Independent.*

"Dr. Clarke takes up this question of the origin of the Gospel, and states and discusses the question with much clearness and ability."—*National Baptist.*

"A book which will be very helpful to all Sunday-school teachers who study the Fourth Gospel for the spiritual teaching it conveys. That gospel is to so many Christians the 'Heart of Christ,' as Dr. Sears called it, that this reverent and thoughtful discussion of its claims to be received as a true transcript of the life and teaching of Jesus will be welcomed by all candid inquirers."—*Every Other Sunday.*

GEO. H. ELLIS, Publisher,

141 Franklin Street, Boston.

---

*A new edition of this work will soon be published, with other of Dr. Abbot's Critical Essays.

JUST PUBLISHED:

SCIENCE AND IMMORTALITY.

A "Symposium," giving the opinions of some of the most prominent scientific men in this country concerning the relation of science to the question of immortality. The major part of the discussion was published in the *Christian Register*, attracting wide attention, and is now republished in more permanent form, with additional contributions from Prof. A. Graham Bell, Gen. A. W. Greely, Prof. Joseph Le Conte, Prof. Ira Remsen, and Prof. Edward C. Pickering. Square 16mo. Cloth, 75 cents; paper, 50 cents.

SOCIAL EQUILIBRIUM

AND OTHER PROBLEMS, ETHICAL AND RELIGIOUS.

By Rev. GEORGE BATCHELOR. These Essays relate to the many new questions of social and religious organizations which have been forced upon the modern mind by scientific discovery and economical progress. They do not attempt to offer a panacea for the many evils of social life, but simply to describe and discuss some of the causes of social unrest and religious disintegration. They are hopeful, positive, and constructive. Cloth, 12mo. $1.50.

For sale by all booksellers, or sent, postpaid, on receipt of price by

GEO. H. ELLIS, PUBLISHER,

141 FRANKLIN STREET, BOSTON.